

13. Moreover, it is not only the religious condition, but the religious and political condition, which the apostle speaks in the question. And we gave out what only is evidence of position in the church, not only to a practical Christian, who does not believe in God, claims his superiority with confidence. Moreover, concerning the collection of a, and especially in the collection in July, 1848, we have seen from the testimony of the church government, and so the thing that, we

THE ANTI-SLAVERY BUGLE.

The Anti-Slavery Bugle

SALEM, OHIO, APRIL 3, 1858.

MEETING OF THE EXECUTIVE COMMITTEE.—The regular meeting of the Executive Committee of the Western Anti-Slavery Society will be held on the 4th of April, commencing at 10 o'clock, A. M. At the house of Benj. S. Jones. A full attendance is desired.

TWO VENERABLE PATRIARCHS

Some months since the editors of *Belmont* (Tage, Virginia), the theological seminary and local quarters of the Disciple Church in this country, was destroyed by fire. The last *Millennial Harbinger* contains "notes of a tour" for funds for rebuilding, by Professor Pendleton. It seems the tour was successful; the funds were raised and the erection of the buildings is in progress. It seems further that Mr. Campbell went to Washington for pecuniary aid, as it was very appropriate he should do, where he met special favor from Mr. Buchanan, Mr. Attorney General Black, who is a member of the Disciple Church and others. Probably was to his familiarity with Mr. Campbell's views of slavery, through a slaveholding Gospel, that Attorney General Black was enabled to make at the National Convention that fortunate quotation from scripture which secured him his present office. It will be remembered that after Mr. Buchanan's nomination on that occasion, when some office seekers were striving to outdo each other in servility to the slaveholders, Judge Black, in the language of Ruth to Naomi, secured him in his own behalf, and that of the Democrats of Pennsylvania, that in case of disunion he would keep them company.—"Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God, my God."

Mr. Campbell's God is one who teaches in a torrid to look upon the relations of human and wife, parent and child, master and slave, as of his own appointment and to be cherished by all who would secure his favor. He is a God, who is fully revealed and Judge Black became Mr. Attorney General Black, and since, he has vindicated the wisdom of his appointment by finding law, constitution or statute to order, for the justification of the great villainies which Buchanan has been called upon to perpetrate for the benefit of his southern masters. We confess that till we knew the Judge Black worshipped a God after the pattern set up by Alexander Campbell, we did not see the full force and appropriateness of his famous quotation.

We learn from Professor Pendleton, that President Buchanan found time in the midst of his burdens of state, not only to listen in public to "Father Campbell on the great themes of the Gospel," but also to give him a personal audience. The Professor relates the particulars of the interview of these "venerable patriarchs." He says: "On Tuesday evening we had the pleasure of accompanying Mr. and Mrs. Campbell and their daughters Virginia and Debra, to the Blue House. Judge Black and his wife and daughter, Christiana, with their accomplished daughter, gave us a welcome introduction, and it was a very ordinary pleasure to me, who had never seen Mr. Buchanan before, to sit and listen to the free and animated conversation, which at once gave us a story and a series of political life, where hours fall by accident, and men do not neglect to the grave—the other, in the certain warfare of the cross, in which all true soldiers shall surely conquer, and the humble deeds of service meet an eternal reward."

The Rev. Professor was equal to intimate that Mr. Buchanan's honors fell upon him by accident. "The only manly to which the President is indebted for his honors is that, whatever it was, perhaps 'pre-arranged,' which accepted his nature to become the base and unprincipled tool of the tyranny which rules this country."

The Harbinger article gives us an impressive illustration of the harmony that exists between the popular religion of the country and that Democracy which is perpetrating the most atrocious crimes by the most atrocious frauds.—When such a party wants his basest crimes accomplished, it selects a Presbyterian for a judge, and a member of a church which for imagined holiness to Christ and primitive Christians, calls itself Disciple, as Attorney General.

AN IMPOSTOR

WEST AND VES, March 26, 1858.

FRIEND BROTHERS: That bogus slave, so fully exposed as an impostor in the Liberator of Jan. 8th, (last) has made his appearance in this vicinity having succeeded to some extent in blinding the kind-hearted friends of the enslaved in Western Pennsylvania, he was about sending for "material aid" in "old Kentucky," when told that if a true man, he could be assisted to that which was better for him, "free pass" to Canada, his true character revealed itself.

He is a light middle-aged man, supposed to be about 23, slender built, about 5 feet 7 inches in height, has India ink figures tattooed on each hand near the thumb. He represents himself as being the slave of Hon. B. Thompson of Kentucky, that he has spent the winter in Washington and from there made his escape by way of Philadelphia and New York City to Dunkirk, where he was arrested and rescued last week from his master and the United States Marshal. He claims to know all about Washington City, the members of Congress and most prominent public men, Horace Greeley, in particular.

In haste, Yours,
J. F. WHITMORE.

ACCIDENT OF THE FREIGHT TRAIN AND RAILROAD.—FIFTEEN CASES WITH THEIR CONTENTS DESTROYED.—The freight train on the Salem and New York City R. R. ran off the track at Smith's Creek, one mile above New York City, on Thursday last, causing the loss of the freight train about 100 feet of its own way, precipitating 24 cars into the creek below—a distance of 40 feet. The cars and their contents are described as one "unfathomable ruin," in which sugar and coffee, whiskey and molasses, barrels and casks, boxes and shams, crockery and glass, dry goods and hardware, were most beautifully smashed and piled up in one grand and original melé.—The freight destroyed was valued at a hundred thousand dollars.

Wrote to Greeley.—It is said that Frederick Douglass is about to bring a bill in the New York Tribune, and that the Union will publish it in its columns.

NOT THE MAN

The plume regalia described by our correspondents are not the man advertised for. They may be just as disgracefully profligate as though they called themselves Democrats, but Messrs. Spear and Chapman cannot be fairly called upon to pay their promised reward.

FRIEND MARTIN: I noticed in the Bugle of February 27th, that the Rev. James Spear and John J. Chapman of Medina county, Ohio, members of the Wesleyan Methodist Church, offer \$500 per head for each Buchanan Democrat that is a member of that Church. I do not know of such Democrats, but I do know of Republicans equally bad that are members of that Church, and if I make it appear, I claim the \$500, to be sent to the Bugle office, for the benefit of the cause it advocates.

At the October State election in 1856, the Wesleyan Methodist of this county (Randolph, Indiana), pretty generally supported the Republican candidate for Representative to the State Legislature when it was notoriously and openly declared, on the stump, on one occasion in the presence of a Wesleyan Methodist class leader, that he would, if elected, vote for Samuel W. Parker of this Congressional district for the United States Senate, who it is well known, was a member of Congress in 1850 and voted for the Fugitive Slave Law, afterwards defending his course and the Fugitive Slave Law, all over this district, from the stump, against George Julian the free-soil candidate. If there is anything in Buchanan Democracy more inconsistent, immoral and unchristian according to their own interpretation of the Christian code than the above, I would like the Rev. James Spear and John J. Chapman, to make it appear.

Yours,
TYRE T. PUCKETT,
Carmichael, Randolph County, Indiana.

LOCKPORT, Erie Co., Pa.,
March 10, 1858.

MR. R. BROWN: Several friends of freedom and humanity have been laboring in our vicinity for some time past. Among them W. W. Brown, that noble champion for freedom who stands identified in color with our wronged and suffering millions in this land of Liberty and chains, where more than forty thousand Protestants bow daily thinking God, like the Pharisee, that they are not like other men. To hear him speak it would seem there could be no heart that did not beat with indignation or pulsate with more tenderness for bleeding humanity. He held a number of meetings here attended by willing listeners and applause greeted him on every hand, as he is very kind in his denunciations of church and state.

Last week we were visited by Mr. A. T. Fox, a man of noble intellect the sympathy of whose soul and the abhorrence of whose tongue are enlisted for the slave. But the people of this place have so long been in the habit of holding in the patrician waters of a pro slavery delusion, and shutting themselves in garments of self-righteousness, that when they came to have the true Gospel preached to them, showing their naked deformity, they shrunk back in great amazement and cried "Infidel!" and left the house in great haste, saying "I came to hear an anti-slavery lecture but have heard anything but infidelity." She is looked up to, by the Church as one of its bright ornaments and a pattern of piety, but her piety seems to have devoured her humanity. Another lady, very much excited said, "we can teach you a thing or two." All through the discourse were heard groans and sobs. After Mr. Fox sat down a Methodist hopped up and said, do you believe in the Bible? Mr. Fox said, do you mean King James' Bible? "Sir I mean the word of God." He left in great haste, and in a few moments the house was in an uproar, the Methodists all rushed to the stand, all talking at once, their voices loud and hoarse. Mr. F. stood calm and undaunted, exposing the falsity of their position, but he could not be heard, so we left. I think he has sown the good seed and harvested it in. Well and it will bring forth an hundred fold. Oh, how long shall the flames of Liberty trail in the dust.

SARAH ANN LOW.

THE MODERN SLAVE CASE

It seems Charles Bodman, the Cincinnati street trader, who sells beautiful young women—dark members, "for benevolent purposes" is not altogether reliable in his statements. Our readers will recollect that he rather piqued himself on his modesty stating that he had no agency in peddling the statement of his benevolent disposition of the estate. The Baltimore American politician Mr. Bodman's card which appeared in the Bugle last week and makes the following commercial statement:

"The original statement with regard to Mr. Bodman's slaves, and the generous conduct of his legatees, Mr. Charles Bodman in his card, having originally appeared in the columns of the American we will state the facts with regard to its publication. We were called upon by a gentleman, who presented himself to be Mr. Charles Bodman of Cincinnati, who furnished us with the facts as stated, and we copied the names of the slaves from the back of what was represented as a deed, transferring them to the daughters of Mr. Bodman. He stated to us that he had given up to them not only all claim to the property of the deceased, valued at about \$50,000, but had also given them the slaves, with the exception of an old colored man, the body servant of Mr. Bodman, whom he proposed to take to Cincinnati with him and liberate. So far as the property is concerned, we believe the statement was correct, except that the amount was not as large as represented, and we pronounced, and the amount of the sale of the slaves appeared in the Cincinnati Courier, that they were still in this city. Mr. Bodman called at the office on the day the publication was made, and procured some copies of the paper, but made no complaint of any error in our statement.

The Lexington correspondent of the Cincinnati states that two of those unfortunate girls have already been sent south, and that the third—the "white one" is still in the family of a negro trader in that city—that she is now his property. Whether Mr. Bodman be a Republican or Democrat we do not know; but we should think that he would be justifiable for the "white man's party" to interfere with slavery when a slave of his sells his beautiful young woman—WHITE slave—members, to negro owners.

THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, APRIL 3, 1858.

MEETING OF THE EXECUTIVE COMMITTEE.—The regular meeting of the Executive Committee of the Western Anti-Slavery Society will be held on the 4th of April, commencing at 10 o'clock, A. M. At the house of Benj. S. Jones. A full attendance is desired.

TWO VENERABLE PATRIARCHS

Some months since the editors of *Belmont* (Tage, Virginia), the theological seminary and local quarters of the Disciple Church in this country, was destroyed by fire. The last *Millennial Harbinger* contains "notes of a tour" for funds for rebuilding, by Professor Pendleton. It seems the tour was successful; the funds were raised and the erection of the buildings is in progress. It seems further that Mr. Campbell went to Washington for pecuniary aid, as it was very appropriate he should do, where he met special favor from Mr. Buchanan, Mr. Attorney General Black, who is a member of the Disciple Church and others. Probably was to his familiarity with Mr. Campbell's views of slavery, through a slaveholding Gospel, that Attorney General Black was enabled to make at the National Convention that fortunate quotation from scripture which secured him his present office. It will be remembered that after Mr. Buchanan's nomination on that occasion, when some office seekers were striving to outdo each other in servility to the slaveholders, Judge Black, in the language of Ruth to Naomi, secured him in his own behalf, and that of the Democrats of Pennsylvania, that in case of disunion he would keep them company.—"Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God, my God."

Mr. Campbell's God is one who teaches in a torrid to look upon the relations of human and wife, parent and child, master and slave, as of his own appointment and to be cherished by all who would secure his favor. He is a God, who is fully revealed and Judge Black became Mr. Attorney General Black, and since, he has vindicated the wisdom of his appointment by finding law, constitution or statute to order, for the justification of the great villainies which Buchanan has been called upon to perpetrate for the benefit of his southern masters. We confess that till we knew the Judge Black worshipped a God after the pattern set up by Alexander Campbell, we did not see the full force and appropriateness of his famous quotation.

We learn from Professor Pendleton, that President Buchanan found time in the midst of his burdens of state, not only to listen in public to "Father Campbell on the great themes of the Gospel," but also to give him a personal audience. The Professor relates the particulars of the interview of these "venerable patriarchs." He says: "On Tuesday evening we had the pleasure of accompanying Mr. and Mrs. Campbell and their daughters Virginia and Debra, to the Blue House. Judge Black and his wife and daughter, Christiana, with their accomplished daughter, gave us a welcome introduction, and it was a very ordinary pleasure to me, who had never seen Mr. Buchanan before, to sit and listen to the free and animated conversation, which at once gave us a story and a series of political life, where hours fall by accident, and men do not neglect to the grave—the other, in the certain warfare of the cross, in which all true soldiers shall surely conquer, and the humble deeds of service meet an eternal reward."

The Rev. Professor was equal to intimate that Mr. Buchanan's honors fell upon him by accident. "The only manly to which the President is indebted for his honors is that, whatever it was, perhaps 'pre-arranged,' which accepted his nature to become the base and unprincipled tool of the tyranny which rules this country."

The Harbinger article gives us an impressive illustration of the harmony that exists between the popular religion of the country and that Democracy which is perpetrating the most atrocious crimes by the most atrocious frauds.—When such a party wants his basest crimes accomplished, it selects a Presbyterian for a judge, and a member of a church which for imagined holiness to Christ and primitive Christians, calls itself Disciple, as Attorney General.

AN IMPOSTOR

WEST AND VES, March 26, 1858.

FRIEND BROTHERS: That bogus slave, so fully exposed as an impostor in the Liberator of Jan. 8th, (last) has made his appearance in this vicinity having succeeded to some extent in blinding the kind-hearted friends of the enslaved in Western Pennsylvania, he was about sending for "material aid" in "old Kentucky," when told that if a true man, he could be assisted to that which was better for him, "free pass" to Canada, his true character revealed itself.

He is a light middle-aged man, supposed to be about 23, slender built, about 5 feet 7 inches in height, has India ink figures tattooed on each hand near the thumb. He represents himself as being the slave of Hon. B. Thompson of Kentucky, that he has spent the winter in Washington and from there made his escape by way of Philadelphia and New York City to Dunkirk, where he was arrested and rescued last week from his master and the United States Marshal. He claims to know all about Washington City, the members of Congress and most prominent public men, Horace Greeley, in particular.

In haste, Yours,
J. F. WHITMORE.

ACCIDENT OF THE FREIGHT TRAIN AND RAILROAD.—FIFTEEN CASES WITH THEIR CONTENTS DESTROYED.—The freight train on the Salem and New York City R. R. ran off the track at Smith's Creek, one mile above New York City, on Thursday last, causing the loss of the freight train about 100 feet of its own way, precipitating 24 cars into the creek below—a distance of 40 feet. The cars and their contents are described as one "unfathomable ruin," in which sugar and coffee, whiskey and molasses, barrels and casks, boxes and shams, crockery and glass, dry goods and hardware, were most beautifully smashed and piled up in one grand and original melé.—The freight destroyed was valued at a hundred thousand dollars.

Wrote to Greeley.—It is said that Frederick Douglass is about to bring a bill in the New York Tribune, and that the Union will publish it in its columns.

THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, APRIL 3, 1858.

MEETING OF THE EXECUTIVE COMMITTEE.—The regular meeting of the Executive Committee of the Western Anti-Slavery Society will be held on the 4th of April, commencing at 10 o'clock, A. M. At the house of Benj. S. Jones. A full attendance is desired.

TWO VENERABLE PATRIARCHS

Some months since the editors of *Belmont* (Tage, Virginia), the theological seminary and local quarters of the Disciple Church in this country, was destroyed by fire. The last *Millennial Harbinger* contains "notes of a tour" for funds for rebuilding, by Professor Pendleton. It seems the tour was successful; the funds were raised and the erection of the buildings is in progress. It seems further that Mr. Campbell went to Washington for pecuniary aid, as it was very appropriate he should do, where he met special favor from Mr. Buchanan, Mr. Attorney General Black, who is a member of the Disciple Church and others. Probably was to his familiarity with Mr. Campbell's views of slavery, through a slaveholding Gospel, that Attorney General Black was enabled to make at the National Convention that fortunate quotation from scripture which secured him his present office. It will be remembered that after Mr. Buchanan's nomination on that occasion, when some office seekers were striving to outdo each other in servility to the slaveholders, Judge Black, in the language of Ruth to Naomi, secured him in his own behalf, and that of the Democrats of Pennsylvania, that in case of disunion he would keep them company.—"Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God, my God."

Mr. Campbell's God is one who teaches in a torrid to look upon the relations of human and wife, parent and child, master and slave, as of his own appointment and to be cherished by all who would secure his favor. He is a God, who is fully revealed and Judge Black became Mr. Attorney General Black, and since, he has vindicated the wisdom of his appointment by finding law, constitution or statute to order, for the justification of the great villainies which Buchanan has been called upon to perpetrate for the benefit of his southern masters. We confess that till we knew the Judge Black worshipped a God after the pattern set up by Alexander Campbell, we did not see the full force and appropriateness of his famous quotation.

We learn from Professor Pendleton, that President Buchanan found time in the midst of his burdens of state, not only to listen in public to "Father Campbell on the great themes of the Gospel," but also to give him a personal audience. The Professor relates the particulars of the interview of these "venerable patriarchs." He says: "On Tuesday evening we had the pleasure of accompanying Mr. and Mrs. Campbell and their daughters Virginia and Debra, to the Blue House. Judge Black and his wife and daughter, Christiana, with their accomplished daughter, gave us a welcome introduction, and it was a very ordinary pleasure to me, who had never seen Mr. Buchanan before, to sit and listen to the free and animated conversation, which at once gave us a story and a series of political life, where hours fall by accident, and men do not neglect to the grave—the other, in the certain warfare of the cross, in which all true soldiers shall surely conquer, and the humble deeds of service meet an eternal reward."

The Rev. Professor was equal to intimate that Mr. Buchanan's honors fell upon him by accident. "The only manly to which the President is indebted for his honors is that, whatever it was, perhaps 'pre-arranged,' which accepted his nature to become the base and unprincipled tool of the tyranny which rules this country."

The Harbinger article gives us an impressive illustration of the harmony that exists between the popular religion of the country and that Democracy which is perpetrating the most atrocious crimes by the most atrocious frauds.—When such a party wants his basest crimes accomplished, it selects a Presbyterian for a judge, and a member of a church which for imagined holiness to Christ and primitive Christians, calls itself Disciple, as Attorney General.

AN IMPOSTOR

WEST AND VES, March 26, 1858.

FRIEND BROTHERS: That bogus slave, so fully exposed as an impostor in the Liberator of Jan. 8th, (last) has made his appearance in this vicinity having succeeded to some extent in blinding the kind-hearted friends of the enslaved in Western Pennsylvania, he was about sending for "material aid" in "old Kentucky," when told that if a true man, he could be assisted to that which was better for him, "free pass" to Canada, his true character revealed itself.

He is a light middle-aged man, supposed to be about 23, slender built, about 5 feet 7 inches in height, has India ink figures tattooed on each hand near the thumb. He represents himself as being the slave of Hon. B. Thompson of Kentucky, that he has spent the winter in Washington and from there made his escape by way of Philadelphia and New York City to Dunkirk, where he was arrested and rescued last week from his master and the United States Marshal. He claims to know all about Washington City, the members of Congress and most prominent public men, Horace Greeley, in particular.

In haste, Yours,
J. F. WHITMORE.

ACCIDENT OF THE FREIGHT TRAIN AND RAILROAD.—FIFTEEN CASES WITH THEIR CONTENTS DESTROYED.—The freight train on the Salem and New York City R. R. ran off the track at Smith's Creek, one mile above New York City, on Thursday last, causing the loss of the freight train about 100 feet of its own way, precipitating 24 cars into the creek below—a distance of 40 feet. The cars and their contents are described as one "unfathomable ruin," in which sugar and coffee, whiskey and molasses, barrels and casks, boxes and shams, crockery and glass, dry goods and hardware, were most beautifully smashed and piled up in one grand and original melé.—The freight destroyed was valued at a hundred thousand dollars.

Wrote to Greeley.—It is said that Frederick Douglass is about to bring a bill in the New York Tribune, and that the Union will publish it in its columns.

THE ANTI-SLAVERY BUGLE.

SALEM, OHIO, APRIL 3, 1858.

MEETING OF THE EXECUTIVE COMMITTEE.—The regular meeting of the Executive Committee of the Western Anti-Slavery Society will be held on the 4th of April, commencing at 10 o'clock, A. M. At the house of Benj. S. Jones. A full attendance is desired.

TWO VENERABLE PATRIARCHS

Some months since the editors of *Belmont* (Tage, Virginia), the theological seminary and local quarters of the Disciple Church in this country, was destroyed by fire. The last *Millennial Harbinger* contains "notes of a tour" for funds for rebuilding, by Professor Pendleton. It seems the tour was successful; the funds were raised and the erection of the buildings is in progress. It seems further that Mr. Campbell went to Washington for pecuniary aid, as it was very appropriate he should do, where he met special favor from Mr. Buchanan, Mr. Attorney General Black, who is a member of the Disciple Church and others. Probably was to his familiarity with Mr. Campbell's views of slavery, through a slaveholding Gospel, that Attorney General Black was enabled to make at the National Convention that fortunate quotation from scripture which secured him his present office. It will be remembered that after Mr. Buchanan's nomination on that occasion, when some office seekers were striving to outdo each other in servility to the slaveholders, Judge Black, in the language of Ruth to Naomi, secured him in his own behalf, and that of the Democrats of Pennsylvania, that in case of disunion he would keep them company.—"Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God, my God."

Mr. Campbell's God is one who teaches in a torrid to look upon the relations of human and wife, parent and child, master and slave, as of his own appointment and to be cherished by all who would secure his favor. He is a God, who is fully revealed and Judge Black became Mr. Attorney General Black, and since, he has vindicated the wisdom of his appointment by finding law, constitution or statute to order, for the justification of the great villainies which Buchanan has been called upon to perpetrate for the benefit of his southern masters. We confess that till we knew the Judge Black worshipped a God after the pattern set up by Alexander Campbell, we did not see the full force and appropriateness of his famous quotation.

We learn from Professor Pendleton, that President Buchanan found time in the midst of his burdens of state, not only to listen in public to "Father Campbell on the great themes of the Gospel," but also to give him a personal audience. The Professor relates the particulars of the interview of these "venerable patriarchs." He says: "On Tuesday evening we had the pleasure of accompanying Mr. and Mrs. Campbell and their daughters Virginia and Debra, to the Blue House. Judge Black and his wife and daughter, Christiana, with their accomplished daughter, gave us a welcome introduction, and it was a very ordinary pleasure to me, who had never seen Mr. Buchanan before, to sit and listen to the free and animated conversation, which at once gave us a story and a series of political life, where hours fall by accident, and men do not neglect to the grave—the other, in the certain warfare of the cross, in which all true soldiers shall surely conquer, and the humble deeds of service meet an eternal reward."

The Rev. Professor was equal to intimate that Mr. Buchanan's honors fell upon him by accident. "The only manly to which the President is indebted for his honors is that, whatever it was, perhaps 'pre-arranged,' which accepted his nature to become the base and unprincipled tool of the tyranny which rules this country."

The Harbinger article gives us an impressive illustration of the harmony that exists between the popular religion of the country and that Democracy which is perpetrating the most atrocious crimes by the most atrocious frauds.—When such a party wants his basest crimes accomplished, it selects a Presbyterian for a judge, and a member of a church which for imagined holiness to Christ and primitive Christians, calls itself Disciple, as Attorney General.

AN IMPOSTOR

WEST AND VES, March 26, 1858.

FRIEND BROTHERS: That bogus slave, so fully exposed as an impostor in the Liberator of Jan. 8th, (last) has made his appearance in this vicinity having succeeded to some extent in blinding the kind-hearted friends of the enslaved in Western Pennsylvania, he was about sending for "material aid" in "old Kentucky," when told that if a true man, he could be assisted to that which was better for him, "free pass" to Canada, his true character revealed itself.

He is a light middle-aged man, supposed to be about 23, slender built, about 5 feet 7 inches in height, has India ink figures tattooed on each hand near the thumb. He represents himself as being the slave of Hon. B. Thompson of Kentucky, that he has spent the winter in Washington and from there made his escape by way of Philadelphia and New York City to Dunkirk, where he was arrested and rescued last week from his master and the United States Marshal. He claims to know all about Washington City, the members of Congress and most prominent public men, Horace Greeley, in particular.

In haste, Yours,
J. F. WHITMORE.

ACCIDENT OF THE FREIGHT TRAIN AND RAILROAD.—FIFTEEN CASES WITH THEIR CONTENTS DESTROYED.—The freight train on the Salem and New York City R. R. ran off the track at Smith's Creek, one mile above New York City, on Thursday last, causing the loss of the freight train about 100 feet of its own way, precipitating 24 cars into the creek below—a distance of 40 feet. The cars and their contents are described as one "unfathomable ruin," in which sugar and coffee, whiskey and molasses, barrels and casks, boxes and shams, crockery and glass, dry goods and hardware, were most beautifully smashed and piled up in one grand and original melé.—The freight destroyed was valued at a hundred thousand dollars.

Wrote to Greeley.—It is said that Frederick Douglass is about to bring a bill in the New York Tribune, and that the Union will publish it in its columns.

Communications.

FIELD NOTES.

At Haver, March 23, 1858.

MR. CLARK: It needs not that I should tell you that the field labor of our company has ended for the present, though it is perhaps as well to thus make the announcement for the information, of some of your readers.

After leaving Wallington, Mr. Howard and myself had given some thoughts of visiting Indiana; but having given the matter a full consideration, we concluded not to do so at that time, seeing the journey was one of some length, and the laboring season near its close. The presence of spring is an unfavorable time for lecturing in the rural districts. This, with other considerations of perhaps equal force, induced us to abandon the thoughts of proceeding further West the present season.

We have all of us, I believe, labored faithfully for the promotion of Division, anti-slavery—or, in other words, for the establishment of practical Democracy, and genuine Christianity. The latter is the grand end, and with good cause too, when the Egyptian task masters required them to make bricks without straw; but that was a far less difficult operation than to make abolitionists out of such material as is furnished by American politics and American religion. Here and there may be found a person who has a just appreciation of man's individual responsibilities, who has moral perception sufficiently clear to enable him to perceive the right, and a conscience and heroism which leads him to do it. But the great mass of the people are lamentably deficient in one or more of these reformatory characteristics. Even a great portion of those who mistake claim to be reformers, would, say, could they be induced to speak the truth.

"We know the right, and we approve it too; condemn the wrong, and yet the wrong persists." Very many who admit that our doctrine are right, that our positions are logically and morally correct, are too cowardly, or too something else to stand by them. It would be far easier today in this country, considering the political expediency of the Republicans to entirely follow the political harrier of Stephen A. Douglas, or Thomas H. Benton, or any other more politician, than to persuade the anti-slavery wing of them who theoretically agree with us, to practically adopt the Division position because of the demands of moral principle. I don't know, indeed, as politicians often use the phrase "moral principle"—it might, I am sure, to be substituted with them in form, as it is in fact, when they do refer to it, is only as a part of the oratorical, and not the useful.

The religious revival which has prevailed so extensively throughout the land, operated, of course, against our labors. Not because there is any antagonism between anti-slavery and Christianity, but because anti-slavery, being based upon the doctrine taught by Jesus, cannot hold fellowship with a religion that embroils humanity, and enforces man, that forbids the Bible to four millions of people, and denies them the right of marriage.

How universal has been the revival of American religion! Hundreds of thousands have been converted to a profession of its faith, and in many portions of our land its spirit has seemed, for a while, to be the controlling power. If it be of God, then will the history of 1858 be written in characters of pure light. The spiritually dead shall hear the moral leper be cleansed, intolerance lose its power, War be shorn of its laurels, and the emancipated bondman leap for joy. Indeed it would seem as if it was already time that the voice of some John the Baptist should be heard crying in the wilderness, "Prepare the way of the Lord, make ye his paths straight." I fear, however, that the description of the New York Herald of some of those converted ones, presents a true picture of the condition of many—they attend prayer meetings in the morning, say the Herald, and gambol in stocks in the afternoon.

It is said that such great financial crisis in the land has been immediately followed by a revival of religion. Stocks depreciate commerce is disorganized, manufacturers cease to be in demand, agricultural products become a drag, and all kinds of labor are at discount. Banks break, merchants fail, the broker's bubble bursts, and public confidence is not. As a consequence churches are crowded to overflowing, prayer meetings are thronged, revivals increase, converts multiply and American religion becomes mightily exalted.

But let the coming year be one of financial prosperity, and if more than one convert out of ten remains, it will indeed be a wonderful fact, for it was not lost for God, it was not reverence for truth, it was not a desire to do works of practical righteousness that brought them to the altar. Financial embarrassment drove them there, and extorted their professions of religion, and financial prosperity will call them thence. Whether their condition in prosperity or their position in absolute or threatened adversity will least injure the interests of humanity, I leave for others to decide.

In conclusion let me say, that in our recent tour of four months, we have had some things to encourage, as well as some things to discourage us. Although some to whom we applied for assistance in our labors, received us with lukewarmness or indifference, and sometimes met us with bitter opposition, yet we received from others a hearty God speed you, and what was better, a cordial cooperation in the appointment and conduct of our meetings. To all such, we return, on behalf of the slave, our heartiest thanks; to others, we wish an increase of anti-slavery zeal and knowledge, a higher appreciation of their own individual responsibility, and a clearer conception of the needs of humanity.

MR. CLARK: I want to know if there were slaves in New Hampshire.

MR. GREEN: Not by personal knowledge.

MR. CLARK: Where is this history, and what is it?

MR. GREEN: I think I have told you.

MR. CLARK: I wish you would.

MR. GREEN: At the time of the separation from Massachusetts of the province of New Hampshire, and at the time of the State organization, there were some slaves in the limits of its borders.

MR. CLARK: When was it separated from Massachusetts?

MR. GREEN: Before the adoption of the Constitution of the United States.

MR. CLARK: At what time?

MR. GREEN: I do not recollect the date.

MR. CLARK: Not I, either.

MR. GREEN: Then there is no difference between us.

MR. CLARK: There is a difference about the date. New Hampshire never was a part of Massachusetts.

MR. GREEN: Maine was taken from Massachusetts.

MR. CLARK: To what?

MR. GREEN: To Massachusetts.

MR. CLARK: That is not Hampshire, New Hampshire existed as a province under the King.

REMINISCENCES OF NEW HAMPSHIRE POLITICIANS.

James R. Goldings gives us the following reminiscences in a recent letter to the *Ashtabula Sentinel*. A comparison of these with the position of successful politicians in the same State at this time indicates a hopeful change in the masses of the people of the Granite State, for if politicians are good for nothing else, they are excellent indices of popular opinion.

During my early service in Congress, the representatives of that State were regarded as the most virile of Northern Senators. They appeared to glory in their political life. They were never happy when stopping down to unlament the fetters of some slaveholder's shoe.

I shall never forget their votes upon a bill which for slaves stolen by the followers of Gen. Jackson's camp, when he invaded Florida, in 1814. From Northern men, the idea of taking money from the pockets of the common people to pay for slaves stolen by Southern desperadoes, was regarded as involving I led off in the argument against the bill, and was followed by two or three slaveholders in favor of it, when Mr. Adams closed the debate in a most able and lucid exposure of its true character. Pickens and Campbell, of South Carolina, and a few more responsible slaveholders, voted against the bill. The New Hampshire slave states represented by a dozen other delegates, and some of the more obscure slaveholders, in all thirty-two, stood recklessly to the work, and voted for the bill, appearing to regard it a privilege to tax their constituents to pay for slaves stolen in a Spanish Province thirty years previously.

I need not refer to the fact, that one of New Hampshire's most distinguished men of that day, was for himself an immortality of infamy by presenting certain propositions, which have for twenty years been characterized as "Atherton's gag resolutions." He actually became popular in his State and was elected to the Senate, on account of his efforts to suppress the freedom of debate which the Constitution guaranteed to every member. It was well understood at the time, that he acted as the mere instrument of the slaveholders; that his resolutions had been drawn by Mr. Calhoun; yet while thus acting as the slave of the South, he made a speech which will long constitute a monument in commemoration of the stupidity, the arrogance, and the servility of New Hampshire politicians of that day. Atherton has gone to his final account, but his base servility ought not to be soon forgotten. It should be kept in remembrance until our country shall be fully redeemed from that servile depravity, of which he was a most perfect manifestation.

When, in 1840, he was arraigned before the House of Representatives for denying the right of Congress to make war with England in order to sustain a commerce in men and women upon our Southern coast; to compel the Democrats of New Hampshire to die on the battle field, in order that Southern Pirates might continue their ravages of buying and selling human beings; that the same represented the Old Granite State in Congress, there was great indignation manifested by the delegates against him.

